لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

REVIEW

OF RELIGIONS

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OCTOBER 1981—IKHA 1360

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT

HAZRAT MIRZA GHULAM AHMAD, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosopies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

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He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the Religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to expound and disseminate spiritual beauties and moral excellence of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brotherhood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52 years long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Mirza Nasir Ahmad as Head of the Ahmadiyya Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

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This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurauce to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

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A Few verses from the Holy Quran

كيف تكفرون بالله و كنتم امواتا فاحياكم ثم يميتكم ثم يحييكم ثم اليه ترجعون

How can you disbelieve in Allah? You were without life and He gave you life, then He will cause you to die, then He will restore you to life, and then to Him you will be made to return. (2 : 29)

Why do you deny Allah Who gave you life after a state of death and will cause you to die and will restore you to life again and you will then be summoned to His persence? (Sat Bachan, P. 93)

Man passes through a stage when he is no more than a sperm-drop. Then he passes through several stages and then suffers a death and thereafter he comes to life again. It is an admitted phenomenon that every living is preceded by a death. In this verse the Muslims are reminded that at one stage they were spiritually dead, being afflicted with every kind of error and darkness, then they were brought to life through the Holy Prophet and their spiritual faculties were perfected, then they surrendered their all to Allah and thus passed through another death and in this manner they

won through to eternal life. (Al-Hakam, Vol. VI, No. 40, 10 November 1902, p. 16)

هو الذی خلق لکم ما فی الارض جمیعا ۔ ثم استوی الی السماء فسواھن سبع سماوات و ھو بکل شیئی علیم ۔

He it is Who has created for your benefit all that is in the earth ; then He turned towards the heaven and perfected them seven heavens. He has full knowledge of all things. (2 : 30)

He is the God Who has created all that is in the earth for your benefit. (Tawzeeh Maram, p. 47)

Having created all that is in the earth and having made the heavens in seven grades, that is to say, having brought the universe into being, God willed the creation of Adam and brought him into being in the latter part of the sixth day (Friday), for Adam was created last of all that was, according to the Quran, created on the sixth day. All this is set out in Sura Ha Mim Al-Sajdah (Ch. 41). It is there explained (41. 10-13) that God created seven heavens on the fifth and sixth day (Thursday and Friday) and revealed to the denizen of each heaven its function, and adorned the lowest heaven with the lights of the stars. The stars were also created because several functions relating to the safeguarding of the universe were invested in them. This is the decree of God, the Mighty, the Wise. (Tohfa Golarviah, p. 108, footnote).

و اذ قال ربک للملائکة انی جاعل فی الارض خلیفة ۔ قالوا اتجعل فیھا من یفسد فیھا و یسفک الدماء و نحن نسبح بحمدک و نقدس لک ۔ قال انی اعلم ما لا تعلمون .

Call to mind when thy Lord announced to the angels : I am about to place a vicegerent in the earth. They said Wilt thou then place there also such as will create disorder therein and shed blood, while we glorify Thee with Thy praise and extol Thy Holiness ? Whereupon He admonished them : I know that which you know not. (2 : 31)

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The Almighty has not limited the events of this world

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to that which is visible and concrete. There is an inner system also. The sun, the moon, the earth, the vapours that are transformed into rain-yielding clouds, the strong winds, the hail, the shooting stars in all their manifestations are governed and regulated by physical causes which are set out in detail in bulky tomes on astronomy, physics and the like. But those gifted with spiritual insight realize that behind these causes there are others that exercise conscious determination, and these are called angels. Whatever is committed to them they carry it out to the end, and in all their activities they keep steadily in mind the spiritual aims that God appoints for them. Their activities are not aimless, they all have a high purpose.

The All-Wise has instituted two systems for the orderly functioning of the universe, the overt and the covert, and the latter is regulated by the angels. There is no section of the overt system which has not a corresponding covert section. The events of the universe are not haphazard, vain or purposeless, or without the will of the Master of the Universe. Behind every higher and lower body there are conscious determinators appointed by Allah, called angels. Those who believe in God are compelled to affirm that the universe is not without purpose, and all that happens and is manifested is under the will and consicious purpose of the Divine, and that will and purpose are proclaimed in accord with the whole system through the means adopted. As God, the Exalted, has not invested the higher and lower bodies with knowledge and perception, an instrument invested with these faculties was needed for the achievement of purposes which call for the exercise of these faculties. The angels are that instrument. (Aaeenahi Kamalat-i-Islam, pp. 124-128, footnote)

An easy way of accepting the existence of angels is that we shouid direct our attention to the admitted and patent phenomenon that for the training and perfection of our physical faculties and to enable them to perform their functions properly and adequately God has established that

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the elements and the sun and the moon and the stars and the planets should all be ready to serve us so that they may aid our bodies and faculties in performing their functions in the best possible manner. This is a self-evident reality. For instance, our eye is unable to perform its function with its own inherent power, unless it is aided by the light of the sun; and our ears are unable to hear any sound with their own inherent power unless thay are aided by the air which conveys the sound to them. Does this not prove that divine law has made provision for the perfection of our faculties through external means, and that we cannot dispense with such aid? Reflection would show that not in one or two respects but in all respects we are dependent upon external aid for the perfection of our senses, faculties and powers. As this law or system instituted by God, the One without associate, all Whose works possess an essential unity and order, regulates strictly, strongly and without exception or exemption the working of our external faculties and senses and the fulfilment of our physical needs, does it not follow that there must necessarily and inescapably be a corresponding system for the perfection and proper functioning of our spiritual faculties and the achievement of our spiritual aims, so that the accord between the two should stress the unity of the Creator? It is obvious that the All-Wise Who has instituted the external system along these lines and has chosen that our physical bodies, faculties and senses should be perfected through the aid and effect of the heavenly bodies and elements, that All-Wise, All-Powerful One, would have chosen a corresponding system for the perfection and proper functioning of our spiritual faculties also, for He is One, without associate, and His design and works also possess a unity and correspondence. Thus those external agencies which influence our spiritual faculties and aid in the achievement of our spiritual aims, as the sun, the moon and the elements aid in the achievement of our physical aims, have

been called angels. This establishes the existence of angels. We may not comprehend their nature, and it is not essential that we should, but, in view of the correspondence and order in the law of nature, we are compelled to acknowledge their existence. As we have readily acknowledged the operation of the overt law, there is no reason why we should refuse to acknowledge the covert law. We are bound to acknowledge it in the same way. (Aaeenahi Kamalat-i-Islam, pp. 133-135, footnote).

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The proof of the proposition that whatever is being accomplished in the visible world, is the outward manifestation of the secret working of angels, can be deduced by reflecting over the fact that Allah, the Glorious, uses everything as an instrument for the achieving of the purpose for which it has been equipped. To imagine that every change in the heavenly bodies and in the atmosphere is the result of the operation of external physical causes and that there is no need to look for a spiritual cause is utterly untenable. If the changes in the heavenly bodies and developments in the atmosphere which are the cause and source of tremendous benefits and which contribute so vitally to the preservation of the human race and the maintenance of its health and the fulfillment of its needs, subject to proper regulation so as to obviate excess or deficiency, were to be automatic, without the intervention of any agency possessing perception and understanding which could have regard to design and intellect and propriety and balance, and the whole complex of life and all its needs had been left to forces which possess neither perception nor understanding nor can determine the properiety of any action, nor can safeguard against excess or deficiency, nor can distinguish between good and bad and react accordingly, the universe would have been all confusion, and no one could have recognized the Wise, Mighty, Just, Merciful and Compassionate Creator. Indeed there would have been no sentient beings on the earth, and the universe with all

its capacities would have witnessed its own ruin. What clearer and stronger reason is then needed why we do not witness that confusion and darkness that would have enveloped the universe if its system had depended upon lifeless and senseless automation. This process of reasoning furnishes us with such insight concerning the existence and need of angels as if we actually beheld them.

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It may be asked why would it not be appropriate that everything should perform its due function, as willed by God, by the command, direction and design of God, without the intervening agency of angels? The answer is, as we have already pointed out, that the heavenly bodies, elements and atmosphere which serve to maintain and preserve our existence and mode of life are not equipped with knowledge, perception and will, and that, therefore, it would not be possible for our affairs to be carried on and our aims and objects to be achieved merely through the automatic working of these bodies and elements, as a wise balance and design and appropriateness is needed for the purpose. It is the way of Allah, the Exalted, that He invests everything with qualities and faculties needed for the proper discharge of the function for which God has designed it. For instance, God sends us rain for our manifold needs. According to the conduct of His creatures He sometimes causes rain to descend at its due season and thus safeguards us against harm which might result from its excess or deficiency, and sometimes when He desires to convey a warning or admonition He withholds it from a region or causes excess or deficiency in it. On occasion He deprives a country, or a town, or a village, of its benefits as a chastisement, so that He spreads the rain-yielding clouds over a limited area, so much so that while one field is favoured with rain, an adjoining field does not receive a single drop of it and remains dry and burnt up by the sun. In the same way, pollution of the air sometimes involves one country, or city or township in an epidemic, while an adjoining country, or city or township is fully safeguarded. In this manner we observe numberless divine designs carried out

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with wisdom and discretion which we cannot attribute to bodies and elements which are not invested with intelligence and perception, and we realize that all these purposeful designs cannot be achieved by lifeless, non-intelligent bodies and elements which have no capacity to form a plan or design. God has indeed the power to achieve all this through these bodies and elements, but had He so willed He would have invested them with the requisite intelligence, perception, understanding and sense of fitness of things. As they lack these requisites, it follows of necessity that they are subject to the control of agents who are equipped with them. These are angels.

I know that one who believes in God and appreciates that He is Merciful, Gracious, Wise and just will not for one moment entertain the notion that He has committed the whole system of His Providence to bodies which He has not equipped with the faculty of distinguishing between good and bad, and which do not possess the capacity to plan, adjust and determine. He who denies God would think along these lines, and would, out of his ignorance, assert that all manifestations proceeding from heavenly bodies and elements and space are not characterised by wisdom and a sense of fitness, but are the result of mere chance which sometimes works good and at other times works ill for mankind. The refutation of such a one has to be on another plane, and that is that the mighty signs of God and grand prophecies that are granted to those who are accepted of God and become the recipients of revelation, furnish strong, irrefutable and convincing proof of the Existence of God and of His perfect, beautiful and glorious attributes. But alas, there are few who seek God with utter sincerity of heart and are eager to tread along the paths that lead to recognition of Him. The world is full of people who do not lend ear to the Voice of the crier, and heed not the caller and open not their eyes in response to the warning of the awakener. For affirmation of the truth just announced, we have, by the

grace, command and strength granted by Allah, invited every opponent, but no one has responded with sincerity of heart and true eagerness. Had anyone so responed, or should do so now, the Living God Whose might has ever caused the wise to wonder, the Almighty, All-Sustaining One, Who has ever confounded and humiliated the worldly philosophers, would, for a surety convince such a one through a heavenly flash. The great evil that afflicts the world which is impelling man towards vicious conduct and makes him forget the hereafter is that most people have no living faith in God. Many in this age openly deny God, and many there are whose lips affirm His existence but whose conduct, thoughts and limbs belie their verbal affirmation. They are so deeply occupied with worldly concerns that they have even forgotten death. The cause of all this is that hearts are enveloped in darkness and there is not even a flicker of the light of spiritual insight.

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The purport of what we have said in this context is that Allah, the Exalted, Who in His Exaltation and Holiness is above and beyond everyone and everything manifests Himself through appropriate agencies. Bodies and material objects are chained down by their inherent characteristics and the limitations of their very beings. They claim an existence and being of their own in juxtaposition to the existence and being of the Divine. They are characterised by their designs and their involuntary reactions and have personalities projecting the ego and excluding the non-ego. They are thus separated and at a distance from the *Causa causens* and the All Benevolent. Their existence is wrapped up in a thick layer of being, ego and creatureship. They do not, therefore, possesss the capacity to receive directly, without any intervention, the gifts of Divine Beneficence which can descend directly only where there are no intervening obstructions such as have just been mentioned, and the recipient possesses a being almost bordering on non-being. As the being of these

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bodies and objects is the very antithesis of non-being, and everyone of them emphatically asserts its being through its qualities and characteristics and is thus wrapped up in them, a gap therefore exists between them and the Source of Beneficence. For instance, the sun proclaims: I am the cause of heat and cold and light. I influence the earth in three hundred and sixty five different ways in as many different garbs. I generate heat through exposure to my rays and cause cold through their withdrawal. I exercise my sway over bodies, and their material and their shapes and their senses. In the same way the earth proclaims: Continents and countries flourish on my bosom. I grow diverse types of vegetation, and develop inside my body all kinds of minerals and jewels. I receive heavenly influences like a woman. Fire announces its properties: I burn and consume and in the dark I am a substitute for the sun. Every herb of the earth proclaims its properties and its numerous medicinal and other virtues, even a brief description of which would fill volumes.

In consequence of this obstruction which is created by the thick layer of being, the beneficence of the Source of Beneficence, can be conveyed to them only through the intervention of an agency which is not handicapped by such obstructions. The wisdom of Allah, the Exalted, therefore, demanded that as the first manifestation of divine designs there should be a species of creation which should not be self-obstructed, but should, by its very nature, contrary to the nature of the rest of creation, be empty of an obstructing self, and should serve as limbs of the Divine. Its numbers should correspond to the totality of divine designs concerning His creation and its affairs. This unique creation possessing a nature like clean mirrors should stand ever alert before God. It should be two faceted. One facet of uniqueness and unrelatedness, which should make it imperceptible and free of obstruction and thus distinct from the rest of creation, and a perfect reflection of the Divine, unobstructed

by self. The other facet of being creatures and thus related to the rest of creation, and capable of approaching it through their influencing capacity. So through this divine design this unique creation came into being which is called angels.

The angels are so wholly saturated with the spirit of obedience to the Divine, that they have no desire or design of their own, nor any personal volition or capacity, for instance, to be kind to someone or to be annoyed with someone of their own volition, or to like something or dislike something on their own. They are entirely like the limbs of the Divine. All divine designs are first reflected in their clear nature and through it are propagated in the whole of creation. As God, the Exalted, by virtue of His absolute Holiness, is utterly unique and withdrawn, therefore, all that which is not entirely free from the opaqueness of the ego and an obstructing self can have no direct relationship with that Source of Beneficence. This necessitated a species of creation that should be related to God on one side and to His creation on the other, so that receiving beneficenee from one side they may convey it to the other.

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It is patent that nothing in the universe is independent in itself in respect of its existence, its movement, its stillness, its overt or covert changes, the manifestation of its qualities, the pursuit or non-pursuit of its aims or objects. All this goes forward with the support of the Ever-Living, All-Sustaining One. Superficially it seems that we are not dependent on any hidden aid in the pursuit of our affairs. We can move when we like and can stop when we like ; we can speak when we like and remain silent when we like. But one glance proceeding from spiritual insight would make it clear that in every one of our movements and stoppages and in all our affairs we are surely dependent upon aid from the unseen. The All-Sustaining attribute of God operates in every one of our states from the sperm-drop through the clot and embryo, and in every one of our movements and stillnesses, and our words

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and actions and in every contingency to which as creatures we are subject. But, on account of the obstruction of our ego it does not descend upon us directly, for there is no direct relationship between us and the Divine Being, Imperceptible, Most High, Independent, Light of Lights. All of us, animate and inanimate, are self-obstructed and far away from the holy field of divine withdrawal. Therefore, the agency of angels is as indispensible between God, the Exalted, and ourselves as that of our spiritual faculties and capacities is essential between our souls and bodies. The soul was in a unique state of imperceptibility and the body was in a state of obstruction, opacity and darkness, and God created the spiritual faculties and capacities with a double facet so that receiving benefience from the soul they may discipline and civilize the body. (Aaeenai Kamalat-i-Islam, pp, 146-173, footnote.)

The relationship between angels and heavenly and earthly bodies is similar to there lationship between the spiritual faculties and capacities of man and his body. As the soul disciplines the body through agency of the spiritual faculties and capacities, the Sustainer of the Universe who is like the disciplining soul for the preservation and maintenance of the universe and is the light of its life as set forth in : Allah is the Light of the heavens and the earth (24 : 36) ; disciplines the universe through the agency of the angels. We cannot help affirming that whatever system is proved to exist as having been established by the One, without associate, for the regulation of the microcosm, a similar one exists for the regulation of the macrocosm. Both cosmos have proceeded from the same Supreme Being, and His Unity demands that the systems regulating both should have the same pattern, so that both should point to the same Creator and Maker. Unity of regulation supports the Unity of the Creator, hallowed be His name. For we can affirm that had there been a multiplicity of creators there would have been a multiplicity of systems. It is a simple proposition that angels are as necessary for the macrocosm as spiritual faculties and capacities are necessary for the nature

of man who is a microcosm. (Aaeenahi Kamalat-i-Islam, pp. 176-177, footnote.)

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Our faculties alone are not adequate for the discharge of our functions. We are at every step in need of external help and assistance. The source of that external aid and help is God, being the *causa causens*; but He does not influence us directly. Our observation and reflection both confirm that between us and our Noble Creator there are intervening agencies through whom each of our faculties is reinforced according to its need. This is enough proof of the existence of angels. We have only to establish that for the attainment of a purpose, whether good or bad, our faculties alone are not enough, and that we need external aid and help of a supernatural character. That aid and help does not proceed directly from God but through certain agencies. Observation of the law of nature shows clearly that much aiding and helping agencies do exist, though we may not be fully conversant with their true nature and character. Yet we know for certain that it is neither God himself acting directly, nor our faculties and capacities acting on their own. They are an independent creation, distinct from both. Those of them who urge us to good we call Holy Spirit or Gabrael; and those who prompt us to evil we call Satan or *Iblis*. It is not incumbent on us to make a demonstration of the Holy Spirit or of Satan to every dark soul; though such as are gifted with spiritual insight are able to see them in their revealing visions. For the obstructed ones who are not yet capable of seeing either, it is enough to recognize the cause through the effect. If that were not so, it would not be possible to establish even the existence of God. No one can undertake to show God. The observation of the effects, which illustrate His power, establishes the existence of the Supreme Cause. Those gifted with spiritual insight behold him with spiritual eyes in moments of their highest exaltation, and hear His converse. But for the obstructed ones the only way is to believe in the Cause on

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The story of Zaid bin Amr and his Son

This happened a few years before the advent of the Holy Prophet. It was an ordinary day, just like other days in the city of Mecca. People of the ancient Holy city were busy doing their everday chores. As usual, quite a few people have gathered in the area around Ka'aba. Among them were those who had come from different parts of Arabia to pay homage to the Ancient House, then there were those members of the tribe of Quraish—the custodians of the Holy House—who, back from a long arduous trade journey to the adjacent Syria or to the neighbourly Iran, were taking a vacation before starting on another such voyage.

Some of these people were performing *Tawwaf* of the Holy House, with bowed heads and hasty steps, interrupting their *tawwaf* by kissing the Black stone; some were prostrating themselves in the Ka'aba before one of the 360 idols adorning the secred temple; some taking a rest from the rites of worship and exchanging a bit of news and gossip with eath other.

A man was standing alone with his back to the Holy Ka'aba. Dressed in clothes similar to those worn by the Quraish and having certain ressemblance with them, he appeared to be one of their elders. Yet there was something special, something peculiar in him that distinguished him from others of his tribe. It appeared that he had nothing in common with these people - the people of his own tribe, his own kith and kin. He stood there oblivious of everything around him, with a far-away look in his eyes, gazing beyond the vast horizon, not looking at anything in particular. Standing there he seemed a very grave and lonely person. A small girl, Asma, daughter of Abu Bakr, passing nearby, heard him say something. She listened. He was addressing nobody in particular.

Just talking aloud: "People of Quraish! none of you, save me, worships the One True God".

This lonely man, a stranger among his own people, was Zaid bin Amr bin Nufail. Without the guidance of an inspired master or of a revealed book, he had arrived at the fundemental truth which is the basis of the creation of this universe. Living among an idolatrous people and brought up in an atmosphere of polytheism and idolatory he had, early in his life, recognized the truth and believed in the absolute Oneness and Unity of his Creator. Since then he had been a confirmed unitarian, refusing to prostrate himself before the idols of Mecca, denying the invitations of his tribesmen to attend sumptous dinners, celebrated on festive days, in which meat of the animals slaughtered in the name of their idols was served and maintaining a grave yet graceful attitude in reply to the taunts and jeers of the idolatrous relatives. He kept himself aloof from them and bowed his head only before the One True God.

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During his journeys he would, to satisfy his urge for knowledge about One God, visit people of different religions. He would beg them to instruct him in the teachings of their faith. In one such journey to the country of Syria he visited a jew scholar and requested him to inform him about the teachings of Judaism. The Jew scholar replied: "You cannot embrace our faith unless you receive your share of Divine wrath". Zaid told him that Divine anger and wrath was what he was most afraid of and that he could not bear even a bit of Divine wrath. The Jew then instructed him:

"Then follow the faith of Hanif". Zaid asked: "What is the faith of Hanif"? He replied: "The faith of Ibrahim who was neither a Jew nor a Christian. He worshipped One God alone".

Zaid then went to see a Christian Padre and requested him to instruct him in the teachings of Christianity. The Padre replied: "You can never become one of us unless you

get your share of Divine curse". "But that is what I wish to flee from", said Zaid: "I won't be able to baar even a little of God's curse". The Padre also advised him to embrance the faith of Ibrahim who worshipped One God alone.

On hearing Padre's opinion he left the place. When he came out he raised both his hands and prayed: "O Allah I make you a witness that I follow the faith of Ibrahim".

In the days of ignorance, certain Arab tribes used to regard it as most unfortunate and derogatory to have a baby girl born in the house. The 'grieved' and 'insulted' father would bury the baby girl alive. Zaid condemned this inhuman practice. So whenever he heard of the birth of a girl in such a tribe, he used to go to the father and used to request him to save her life. He used to offer that he would take care of her and the father would not be embarrassed by her presence in the house as he would take her to his home. When the girl would grow up and turn into a young comely girl, he would ask the father to reconsider his decision and to take her back if he liked. Otherwise the girl lived in his house and would be treated as his own daughter.

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Zaid was a contemporary of the Holy Prophet. It is recorded in the *Sahih* Bukhari that once, before his advent the Holy Prophet came across him in the valley of Ballah near Mecca. Certain other members of the Quraish were also there. When they were about to eat they invited the Holy Prophet to eat with them but he declined the invitation saying 'I don't eat meat slaughtered in the name of idols'. The Quraish then asked Zaid bin Amr to join them but he too, refused to partake of it observing: 'I eat only that which is killed in the name of Allah Almighty'. It is also reported that Zaid used to criticise the Quraish about the way in which they slaughtered their animals. He rejected this practice and considered it abominable. He would point out to them: "Allah has created the goat and He has sent water

for it from the clouds and has grown grass for it from the earth and yet you dare to kill it in the name of those beside Allah"!

Amir bin Rabia reports that Zaid once remarked to me: "Look! I don't agree with my people. I follow the path of Ibrahim. Ibrahim and Ismail did not worship anyone beside Allah. They worshipped facing this *Qibla*. I am waiting for the appearance of a prophet in the progeny of Ismail. But it appears that I won't be able to see him and believe in him and attest to his truth. But I assure you that such a Prophet shall appear. Amir, if you meet him, please give my greetings to him'." Amir says when the Holy Prophet claimed his prophethood and I accepted him, I delivered his message to him. The Holy Prophet returned the greeting and prayed for him and said: "I saw him in the paradise and he was hitching up his robe".

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Saeed bin Mussayyab reports that Zaid died during the days when the Quraish of Mecca were re-building the Ka'aba. This was five years before the Holy Prophet's advent. Zaid had a son named Saeed who was married to Fatima bint Khatab, a sister of Hazrat Umar, who was married to Saeed's sister Atikah. Saeed and his wife Fatima had accepted Islam in the very early days. In those days the Muslims had not yet gained enough strength to proclaim the faith openly and to perform Salat publicly. They would, therefore, gather in the House of Arqam and worship there privately.

The couple is also said to become the immediate cause of Hazrat Umar's acceptance of Islam. It is said that the Holy Prophet once prayed to God:

اللهم ايدالاسلام بعمر و بن هشام او عمر بن الخطاب

"My God help Islam with Amar bin Hisham (Abu Jahal) or Umar bin Khatab".

In another version word اعز is mentioned instead of ايد which means 'honour Islam' by anyone of the two.

Next day it so happened that Umar left his home with

the intention of slaying the Holy Prophet. On his way he met one Naeem. On his questioning, Umar informed him about his intention. Tauntingly he said: "First take care of your own house". He asked: "What is wrong with my house"? Naeem bin Abdullah said: "Your sister and brother-in-Law have embraced Islam".

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Umar went immediately to Saeed's house. He tried to listen at the door. At that time Khabbab wes inside instructing the couple in reciting Sura Ta'ha. When Umar knocked at the door there was an immediate silence, then Saeed asked aloud: "Who is there"? He said: 'Umar". On hearing his name they became afraid. Saeed and his wife hid Khabbab in a corner and then opened the door to admit Umar. Fatima had hidden the few pages on which Sura Ta'ha was written. Umar entered and started beating Saeed. Fatima tried to defend him but Umar was so furious that he struck her with his sword. This resulted in a slight injury on her face. The knowledge that their secret was now known and they had no more need to hide anything gave them courage and made them bold. Addressing her brother, Fatima said firmly: "We have recognized the truth and have accepted Islam. Whatever you may do now, it won't avail you anything. We are not going to rennounce our faith". Umar heard her sister's reply and saw her tearful yet determined face. He felt the firmness behind the simple words and was taken aback. Not knowing what to do he asked her sister: "What was that you were reading"? The sister told him it was a chapter of the Quran, the book revealed to Muhammad. Umar asked the book to be shown. The faithful Fatima refused on the ground that without ablutions he was not fit to touch these pages. Umar then performed ablution at his sister's directions, and only then he was given the pages containing Sura Ta'ha. Umar started reading; the Divine word had an immediate effect on him. Once the prejudices gave way the beauty and the greatness of the Holy Word of Allah opened his heart. Umar exclaimed: "I bear witness that God

is One and that Muhammad is His Messenger".

Khabbab, who was hiding from the voilent and angry Umar, felt the sudden change. He came out praising Allah and exclaimed: "Umar, by God! only yesterday I heard the Prophet of Allah praying:

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الهم ايد الاسلام بعمرو بن هشام او عمر بن الخطاب

Umar then asked: "Where can I see the Holy Prophet"? He was told that he would be found in the house of Arqam. Umar went there and knocked at the door. Somebody peeped outside and said: 'Oh, it is Umar'. The Prophet permitted him to enter. With a beating heart and bowed head, he came in. The Prophet of Allah extended his hand, grabbed hold of his robe and tugging at it said: "Umar! What has brought you here! Desist from your opposition. If you do not, then wait for the mighty hand of the Almighty".

Umar submitted humbly: "I bear witness that God is One and Muhammad is His Messenger". The Muslims who had gathered there were much happy at the immediate acceptance of Holy Prophet's prayer. They welcomed it with shouts of Allah-o-Akbar, Lailaha Illalillah. The House of Arqam, situated near the mount Safa, resounded with cries of happiness and thankfulness.

Umar than asked the Holy Prophet: "Are we not in the right, Prophet of Allah"?

"Why not, we definitely are"! replied the Holy Prophet. Umar submitted: "Then why pray secretly? Why not worship publicly"?

There were at that time only forty Muslims. Under the leadership of Umar and Hamza, the uncle of the Prophet, they marched to the Ka'aba and offered *Salat* in the sight of the amazed unbelievers. It was because of this bold and courageous attitude that Umar was given the name of Farooq by the Holy Prophet.

Saeed bin Zaid was one of the earliest of *Muhajirin*.

On coming to Medina he stayed with Rafa bin Munzar. When the Holy Prophet, peace be on him, established the brotherhood among the *Muhajirin* and Ansar, he was made the brother of Rafi bin Malik.

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Saeed fought in all the battles that were forced on the Muslims by the enemy except the battle of Badr. He could not fight in Badr, because he and Talha were sent by the Holy Prophet to scout around and collect information about the trade caravan returning from Syria. Both Saeed and Talha were, however, under the orders of the Holy Prophet, treated as those who took part in the battle and received equal shares in the spoils of the war as was the custom in those days.

After the demise of the Holy Prophet, he accompanied the Muslim army which was sent to Syria to fight the Byzantinian forces. He was commander of the infantry troops under the Supreme command of Abu Ubidah bin Jarah in the battle fought on the rugged and steep banks of the river Yermuk.

The Yermuk, rising in the highlands of Hauran, falls into the famous river Jordan. About a few miles above the junction of Yermuk and Jordan, the little known Yermuk forms a semi-circular loop, consisting of a vast plain where a large army can camp. The entrance to this plain is only through a ravine. The place is known as Wakusa. The Roman commanders considered this spot to be a safe and secure natural camping ground. They decided to take advantage of the protected spot and ordered their armies to march into it. The Muslims readily perceived their mistake, and crossing to the other side of the river, a little higher up encamped by the side of the ravine. Thus they were able to strike the enemy the moment they tried to come out. The siege prolonged for two months with each army waiting for the next move from the other. In the meantime, Hazrat Abu Bakar, ordered Khalid bin Walid to proceed to Syria. Khalid joined

the Muslim army before the Romans were aware of his coming. The Roman, army numbered 2,40,000 while the Muslims were only 40,000. The Romans frustrated at their unsuccessful attempts to come out of the trap, were persuaded by their commanders and priests to issue forth from their camp to face the waiting Muslim soldiers. On August 30, 634 the eventful battle was fought which is known in the history as the batttle of Yermuk. The larger army of the Romans was defeated by the Muslims who were fewer in number, many of the soldiers who fled from the battle-field were drowned in the river and a large number of them died on the battle-field. This was one of the most decisive battles that decided the fate of Syria.

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During the Khilafat of Hazrat Umar, Abu Ubaidah, the Commander of the Muslim forces on the Syrian front, decided to appoint Saeed bin Zaid the Chief of the Civilian government of the occupied territories to consolidate the position of the Muslim army and to establish the civilian government. When Saeed heard the rumour he asked for an interview with the military commander and requested him to reconsider his decision because he said : "This is too much of a sacrifice to ask from me that while you people are busy fighting in the path of Allah I should be left behind and deprived of this opportunity. So please appoint someone else instead". He insisted on this and in the end Abu Ubaidah had to yield to his request and he ordered Yazid bin Abu Sufian to go to Damascus and take ever the charge.

Saeed was a very pious and god-fearing man. Once one Irwah bint Awais whose lands were adjacent to the lands of Saeed, filed a suit against him in the court of the governor Marwan bin Hakam. In her complaint she said that Saeed had tresspassed and had forcibally occupied her land. On investigation the accusation was found to be false. Giving his statement Saeed said : "Do you think even after hearing the Holy Prophet's remark : 'Whosoever illegally occupies even a

cubit of land, on the day of Judgement the seven earths will be put round his neck', I can commit this crime"! Grieved at this false accusation he prayed to Allah saying: "My God you know the truth. If Irwah is telling a lie please take away her eyesight and let her well be her grave." It is recorded in the history that the unfortunate accuser lost her eyesight and fell in the well in the courtyard of her own house and was drowned.

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The Holy Prophet is reported to have remarked: "The best of *jihad* is to say the truth before a tyrant". Once a governor of the Ummayyads abused and insulted Hazrat Ali. Saeed immediately got up and addressing the governor said: "I have heard the Prophet of Allah naming ten persons who are bound to be in the paradise and one of them is Ali".

In the year fifty or fiftyone of Higra, this pious and god-fearing man, who was born and brought up in the tradition of unitarianism by his unitarian father; one of the earliest companions of the Holy Prophet and one of the fortunate ten who were given the glad tidings of paradise by the Holy Prophet of Islam breathed his last in Aqiq, a township near Medina. His body was brought to Medina and was buried in the graveyard of Medina known as Janatul Baqi. May the souls of the father and the son rest in peace. Amen

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(*Continued from page 12*)

observation of the effects. In the same way is proved the existence of the Holy Spirit and of Satans, nay more, it can be perceived beyond doubt. Those are to be pitied who being misled by a false philosophy deny the existence of angels and satans, in contradiction of the clear affirmations and reasoning of the Holy Quran and fall in their ignorance in the pit of disbelief. It may be added that this is one of those questions which Allah, the Exalted, has enabled me to set forth on the basis of the verities expounded in the Holy Quran. (Aaeenhi-Kamalat-i-Islam, pp. 85-89.)

(To be continued)

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The Place of Reason in Religion

By B. A. RAFIQ

The age in which we are living today is called the "Age of reason". With the advance in science and technology we are more and more convinced of the application of reason and logic in our daily life. Gone are the days when the masses could be suppressed to accept a theory or a dogma in blind faith. Mankind has laid great sacrifices for the achievement of this end.

The result is that people of the world generally and those of intellect particularly are judging the truth of various faiths by the application of logic and reason. They do not and would not put their faith in anything which they are unable to understand. Only that religion would fairly be considered as the religion of the masses which could stand the test of reason. Let us therefore judge two of the great faiths by this standard.

Christianity is considered to be the religion with the largest number of followers in the world. Its teachings certainly do not permit the use of reason and logic in matters of faith. As far as Jesus is concerned, we are sure that he convinced his disciples to accept him as a messenger of God by reason and logic apart from his spotless example that he showed to them. Immediately after his disappearance from the scene, Paul changed the whole face of Christianity.

Paul was not a disciple of Jesus in the sense that he never met him during his life. He was a Jew with a background of Roman education. He thought himself to be the more competent in understanding the Divine call than the disciples of Jesus most of whom were illiterate.

Peter though an illiterate and a poor fisherman was, in the sight of God more educated and literate than any other of his contemporaries who had any wordly degrees. He was

taught and was trained by the Master (Jesus) himself and therefore his integrity and scholarship was far superior to that of Paul. It was because of this divine understanding and education that he opposed Paul on many occasions.

However Paul introduced such unreasonable dogmas into Christianity that eventually proved fatal. Paul invented the theory of the original sin. This theory has never been understood by any reasonable human being. Trinity was also introduced, making it again a stumbling block in the way of reason. The resurection and Ascention are other such irrational dogmas. Judged by any yard stick the present day Christianity is based more on mythology and superstition than reason.

Trinity is considered to be the principal pillar of Christian teachings. Those who opposed this theory were branded as hertics and sinners. Many of them were even excommunicated. But in this age of reason, a rational being, could not be satisfied with the ridiculous trio. 'There could not be three Almighties' is a question often asked by the people. The Church has never been able to offer any reasonable explanation in proof of Trinity save that it was a maystery and that one should have blind faith in it and should not try to analyse it. When the thinking Christians found no satisfactory answer to it they totally abandoned the dogma of Trinity such as the Jehovah's witnesses who no longer believe in it.

Thomas Paine was among the first Christians who raised their voices doubting the credibility, absurdities and irrational teachings of Christianity. He was persecuted for his inquisitions; how truly he has said:

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"In my publications on religious subjects, my endeavours have been directed to bringing man to a right use of reason God has given him; to impress upon him the great principles of divine morality, justice, mercy and a benevolent disposition to all men and to all creatures and to inspire in him a spirit of trust".

The result of Thomas Paine's thinking and reasoning on the question of God brought him to the conclusion that:

"I believe in one God, and no more and I hope for happiness beyond this life."

Thus every correct thinking person is bound to accept the Unity of God and to reject the ridiculous dogmas of multiple divinity.

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In spite of all this awakening, one is astonished to read in this age of reason the following type of considerations. This quotation is taken from a leading article printed in "The Christians". It states: "If we take the matter a little further, we face the whole question of the place of reason in Christian faith and life. The brilliant intellectuals who can command space in the class Sunday papers have nothing to teach us; they are the heirs of wisdom of this world which Paul so emphatically renounced whether they wear jeans or gaiters. Intellectualism can be a deadly enemy of the faiths; wordly wisdom must be renounced not tolerated. And when we Condemn intellectualism we must include all its varieties. including the subtle and arid varieties which developed from the puritan movement, and ran to seed, in Unitarianism and Deism in this country and in New England".

The article also puts a question in the following words:

"The major British denominations all report decline—fewer members, smaller sunday classes, shortage of ministers and missionaries".

This is the result of the above mentioned type of thinking. The number of Church going public will reduce day by day as no sane person in this age is going to accept such irrational teachings as Trinity etc.

The days of Christian domination are now over. The people will have to choose a religion which could be easily understood by them.

Now let us examine Islam in this respect. Quran is the Muslim scriptures. It contains a full code of conduct for the believers. The main characteristic of the Holy Quran is that it bases its arguments and claims on reason and logic. For every article of faith there is a reasonable explanation.

In the Holy Quran, Allah lays down the following principle for mankind to follow :

"Thus does Allah make his commandments clear to you that you may understand". (2 : 243)

According to this verse all the commandments of Allah are clear to understand. There is no ambiguity or crookedness in them. They are based on reason and understanding. Apart from this there are many other verses where Allah has encouraged the believers to apply reason and logic in the understnading of the teachings of Islam. Let us examine only three of the principle teachings of Islam on this standard. The most pertinent question in all faiths is the conception of God. What is God ? What relationship have we with Him ? What are His Powers ? As mentioned earlier Christianity gives a very ambiguous explanation of these questions. Recent attempts to explain Christian teachings on God have further deteriorated the position of Christianity. The former Bishop of Woolwich Rev. Robinson endeavured to introduce a new interpretation of the conception of God but had utterly failed to convince anyone.

The question of Trinity was also discussed at length in the famous council of Nicca in 325 A.D. Where by a majority vote the dogma of Trinity was adopted.

Islam is quite clear on this subject. The Holy Quran says :

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"And your God is one God, there is no God but He, the Gracious and Merciful". (2 : 164)

The next verse supports the theory of the Unity and exietence of God in the following words :

"Verily in the creation of the heaven and the earth

and in the alteration of night and day and in the ships which sail in the sea with that which profits men, and in the waters which Allah sends down from the sky and quickens therein the earth after its death and scatters therein all kinds of beasts and in the change of the winds, and the clouds pressed into service between heaven and the earth, are indeed signs for the people who understand". (2:165).

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This verse supplies an argument in support of the existance of God referred to in the preceeding verse. A careful study of the Universe definitely points to a Creator. Heaven and earth, night and day, the supply of provisions, rainfall with its power of quickening and devastating, the means of communications, the blowing of the winds, the sunshine, all point to one controlling agency i.e. the God, our Creator. Once an illiterate Arab was asked by his scholarly friend the proof of the existence of God. The Arab told him that whenever he saw on the sands in the desert some refuse of the camels he became certain that camels have passed through there. If just by seeing such a refuse one could be sure of the existence of camels, why then one should not be sure of the existence of God when one sees all the creation of God.

The next point is whether one could communicate with God? Does He hear us and does He answer our suppliations?

On this question again Christianity does not offer any reasonable answer. The denial of revelation is very common among Christians. Christiandom has failed for a long time to provide any living example of persons who had the experience of revelation. *According to the Holy Quran, however* God has spoken to men in all ages and still speaks to His chosen ones. In the persent age We have the Founder of the Ahmadiyya Movement Hazrat Mirza Ghulam Ahmad of Qadian who declared that God spoke to him and revealed the future events to him.

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God says in the Holy Quran:

"And when My servants ask thee about Me, say: I am near. I answer the prayers of the supplicants when he prays to Me. So they should hearken to Me and believe in Me that they may follow the right way". (2:187).

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This verse furnishes the answer to the question: Does God communicate to us? The answer is in the affirmative. God is near. He not only hears our prayers but also answers them. The Ahmadiyya Movement by the grace of God, has produced thousands of people who declared and proved their claim that God spok to them and answered their prayers.

One point needs clarification here and that is the place of reason in religion. As mentioned earlier, Islam encourages the use of reason in the understanding of the fundamental teachings. But it also makes it quite clear that reason alone could not take us to the absolute reality. It should be coupled with divine revelation which brings certainty. Thus Islam preaches that one should apply reason and logic but it should be coupled with divine guidance.

The Holy Quran encourages the use of reason in matters of faith. Dozens of verses of the Holy Quran could be quoted where God has enjoined the people to use reason.

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